

# The Heritage Lodge

A. F. & A. M. No. 730 G.R.C.



## PROCEEDINGS

Vol. 35 - 2012





Instituted: September 21, 1977

Constituted: September 23, 1978

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**Vol. 35 - 2012**

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# Worshipful Master's Address 2012

R.W. Bro. Charles H.M. Reid

It was indeed a great privilege and honour to serve the membership of The Heritage Lodge No. 730 as their Worshipful Master for the past year of 2011 – 2012. Thank you all for that opportunity, it was an experience I shall always remember.

We have had a busy and eventful year :

On Saturday February 4th 2012 we held our annual black tie banquet at the Ramesses Shrine Temple in Toronto. There was approximately 150 Brethren and Ladies in attendance. The guest speaker, Professor Nick Eyles, gave an excellent powerpoint presentation on The Geologic Journey World. A study of rocks and rock formations all over the world.



We also had the distinct pleasure to present “The William James Dunlop Award” to V.W. Bro. Iain Mackenzie for his continuing effort in Masonic research and education in Ontario.

The Black Tie Banquet continues to be one of the highlights of our Lodge year.

On Saturday March 10th 2012 we visited Union Lodge No. 9 in Nanawee Ontario. The guest speaker was V.W. Bro. Ernie Doughty

who gave an excellent paper on Freemasonry in Napanee from 1812 – 2012. To help celebrate Union Lodge No. 9 200th Anniversary a special Master Masons Apron trimmed in gold with the Lodge crest affixed to the lamb skin portion of the apron. The Heritage Lodge crest was affixed to the flap. The apron was enclosed in a shadow box. This memento was placed in an appropriate location in the Lodge Room for the Brethren to see.

On Saturday May 12th 2012 we visited Norfolk Lodge No. 10 in Simcoe Ontario. The guest speaker was W.Bro. Dale Smount who gave an excellent paper on the ‘History of Norfolk Lodge No. 10 from 1803’. To help celebrate Norfolk No. 10 200th Anniversary a special Master Masons Apron trimmed in gold with the Lodge crest affixed to lamb skin portion of the apron. The Heritage Lodge crest was affixed to the flap. The apron was enclosed in a shadow box. This memento was placed in an appropriate location in the Lodge Room for the Brethren to see.

On Wednesday September 19th 2012 we held our election of officers at the Cambridge Masonic Temple. We welcomed the Grand Masters representative R.W. Bro. James A. Van Trigt the Grand Registrar, on his official visit. Our guest speaker for the evening was V.W. Bro. Dale Graham and his paper was entitled “Living History in Freemasonry”.

I would be remiss if I did not mention and recognize the continued dedication given by our interpreter’s at the Masonic Lodge at Black Creek Pioneer Village. Brethren, keep up the good work.

This past year the following maintenance work was scheduled to take place; install new tinted windows, repair the porch, the outside stairs and fire escape was replaced and the building was to be painted.

Internally we have set up a Committee to review our current by-laws and present their suggestions to the Committee of General

Purposes when the project is completed.

We are still expanding our Lodge liaison representative committee. When completed we will have a contact link in place to our current members and potential new members that will be a great benefit to us for the future.

A special thanks to those Lodges who co-operated with us to promote Masonic Research papers. Your support was very much appreciated.

Finally my Brethren, to the Past Masters, Officers and Members my sincere thanks for your enthusiastic participation and co-operation.

Sincerely and Fraternally,

Charles H. Reid  
Worshipful Master  
R.W. Bro. Charles H.M. Reid  
Worshipful Master 2011 - 2012

- Initiated to Temple Lodge No. 525	1958
- Toronto Lodge of Perfection – A. & A.S.R.	1960
- Toronto Sovereign Chapter Rose Croix – A. & A.S.R.	1961
- Moore Sovereign Consistory, Hamilton – A. & A.S.R.	1962
- Shekinah Royal Arch Chapter No. 138	1963
- Worshipful Master of Temple Lodge No. 525	1968
- Worshipful Master of Temple Lodge No. 525	1978
- Worshipful Master of Temple Lodge No. 525	1984
- District Deputy Grand Master – Toronto District 1	1986 – 1987
- Worshipful Master of Temple Lodge No. 525	1991
- Worshipful Master of Kilwinning Lodge No. 565	1998
- Worshipful Master of Kilwinning Lodge No. 565	1999
- Grand Lodge – Lodge of Instruction Committee	2000 – 2001 – 2002
- Worshipful Master of Runnymede Lodge No. 619	2001
- Appointed to the Grand Lodge Board of General Purposes	2003
- Member of the Grand Lodge 150th Anniversary Committee	2005
- President of Toronto Shrine Club – A.A.O.N.M.S.	2006
- Coronated Honorary Inspector General 33° A. & A.S.R.	2008





# The Making of CBC's 'Geologic Journey World'

By Nick Eyles, Ph.D (East Anglia) and D.Sc. (Leicester)  
Professor of Geology at the University of Toronto

*Date: February 4, 2012*

This talk is based on the 5 part Geologic Journey – World television series which first aired on Canadian Broadcasting Corporation's '*Nature of Things*' with David Suzuki in late 2010, which I was fortunate enough to host. After 12 months of research, we visited 23 countries over some 8 months of shooting to show how our planet works. In so doing we met some fantastic people along the way often living in geologically dangerous areas such as around the slopes of volcanoes.

There is no such thing as *terra firma*. What may appear as 'rock solid' is actually illusory. The Earth's outer crust is a brittle shell broken into large 'tectonic plates' that slide over weak plastic rocks below. Tectonic plates are formed along the centre lines of oceans where giant plumes of hot plastic rock in the mantle feed liquid magma to the ocean floor adding new 'oceanic crust' in the process and pushing older crust aside. On the far sides of the same oceans slabs of cooled, thickened and very heavy oceanic crust sink back down into the soft mantle below pulling the rest of the ocean floor behind them. Continents are pushed around as oceans widen and later converge when they close.

Many times in the past, continents have come together to form larger land areas called supercontinents that were surrounded by a single large ocean. Their fragmentation creates new narrow oceans that widen as they age pushing continents apart and overriding the old ocean floor crust that once surrounded the supercontinent. The closure and ultimate death of oceans is inevitable and a new super-



*Prof. Nick Eyles and film crew researching in the field of a volcano.*

continent forms as continents slowly congregate together. Today, the Pacific Ocean is slowly being strangled, the Atlantic Ocean is in late middle age and the location of the next supercontinent is already in sight. This cycle has been in operation for billions of years. Like numbers on a clock face marking the passage of time, so successive supercontinents divide up Earth's long history into distinct chapters.

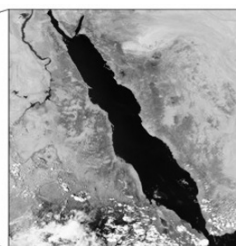
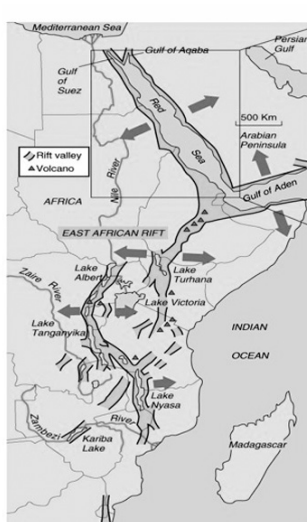
The entire Earth's surface whether the highest mountains or the deepest ocean floor is moving at several centimeters a year. Once was a hypothesis ('plate tectonics') can now be proven using satellite geographic positioning systems that measure plate movement in real time. Some areas are also being uplifted as well, whereas others are slowly subsiding. Over millions of years, small changes create enormous changes to the Earth's surface. The Earth's surface was not created the way we see it today but is the product of billions of years of plate tectonics; a work in progress continuously reshaping and reinventing itself.

Geologists tend to be pre-occupied with ‘tectonics.’ The word is borrowed from Latin and Greek meaning ‘**to build.**’ Sir Christopher Wren actually used it during the construction of St. Paul’s Cathedral in London, England in the 1670’s. The term ‘plate tectonics’ describes the life cycle of the two dozen or so large plates of brittle crust that shuffle around the planet’s surface. They are formed, move, collide, and are sometimes destroyed all the while continuously changing the Earth’s surface and the distribution of land and sea. This transformative process has been going on for at least 3.5 billion years and will continue to do so until the planet runs out of heat in another 4 billion years time. Or at least it will if we don’t get caught up in an exploding sun.

**Geology** (ge-ol’-o-gy) is the study of Planet Earth, currently assessed to be 4.567 billion years old, an enormity of deep time that stretches our comprehension. Starting as a glowing spinning ball of molten magma under constant bombardment by meteorites, oceans slowly pooled on its surface as water was squeezed from the planet’s interior. Oceans and the atmosphere above have been protected from the Solar wind by the Earth’s magnetic field created by the internal churnings of the mantle and core. Once oceans formed another dramatic transformation could take place in the planet’s geography. Plates of quenched basalt crust were shoved deep below their warmer thinner neighbors, remelting to produce lighter more buoyant granite crust erupted back to the surface by volcanoes. 4 billion years ago, these built the earliest continents as rafts floating on denser crust below. Without water, there would have been no continents.

Earth history is ironically not about rocks but really all about water; the life and death of oceans. Shuffle plates around and sooner or later an ocean is going to disappear, its floor crushed below colliding continents. Elsewhere, continents break apart and in the process create brand new oceans. This is the basic rhythm of Earth history and was first appreciated by a Canadian right here in Ontario.

The ‘Wilson cycle’, named after the Jack Tuzo Wilson, is one of the ‘really big ideas’ in geology. It simplifies the many complex seemingly chaotic events of Earth history into several big chapters. Each describes the formation and ultimately fragmentation of a large **supercontinent** made



-EAST AFRICAN RIFT SYSTEM  
BREAKUP OF THE AFRICAN PLATE  
BIRTH OF A NEW OCEAN

by the collision and amalgamation of smaller continents. With any supercontinents there is only one enormous surrounding ocean; when the supercontinents fragment, a host of other oceans result. We are in the late stages of that process today; the Pacific Ocean is closing and the others are just about to start closing. Pangea II (also called Amasia by some) is in the process of forming today as the Pacific Ocean shrinks below the surrounding Pacific Rim and as the aging Atlantic is just about to.

So **Earth** history is really all about the life history of the ocean basins.

The cyclic pattern of continent amalgamation and then breakup takes at least 500 million years to complete and geologists recognize five such cycles which from oldest to youngest are: Ur, Kenorland, Columbia-Nena, Rodinia and Pangea. These make up the chapters of Earth history as it has been written **so far**.

Geologists spend entire careers trying to figure out what past world's looked like. Imagine being able to name an ancient ocean. This is the science of ‘paleogeography’ and it's not just an academic



*Prof. Nick Eyles on location in the Rift Valley of Africa*

exercise for absent minded professors. Many mineral deposits on which our future depends tend to form in certain tectonic settings, more commonly in areas where ancient lands collided and oceans died. These events are recorded by ancient mountain ranges, now worn down and only their deep folded roots exposed, preserved deep within existing continents. Oil, coal and gas too, tend to occur in certain well defined areas where subsidence of the earth's crust allowed great thicknesses of sediment to accumulate and retain organic matter. The postponement of 'peak oil' until mid century as a consequence of major discoveries in technological frontiers such as in very deep water, is due to better knowledge of earth history and new technologies of seeing deep into the crust. The mantle and its valuable resources now beckons.

On an even grander note, our planet's biological history tracks too the comings and goings of oceans. Our species evolved within the confines of the East African Rift where a brand new ocean is now developing.

# **FREEMASONRY IN NAPANEE, ONTARIO 1812 - 2012**

By V.W. Bro. Ernie W. Doughty

*Date: March 12, 2012*

During the years 1994 to 1999, when I held the position of Secretary of Union Lodge No. 9, Napanee, Ontario, I discovered that many of our lodge historians had written about our past. Their stories intrigued me and I began my own personal project into how we came into being. With notes from the late V. W. Bro. Dale Clarke, a former lodge historian, my interest intensified. While it seemed to be in the distant future, our Bicentennial in 2012 was on the horizon. Armed with the assistance of old minute books and registers, the proceedings from The Grand Lodge of Canada in the Province of Ontario, files from Grand Lodge, newspaper articles and information garnered from the archives of The Lennox and Addington County Museum, I set out to put together a book with supporting evidence which would preserve the records and facts about us. I would supplement this information with interviews of our senior members and add pictures of significant documents and buildings.

This project has never ceased to remind me of an advertisement by the makers of Kleenex facial tissue. Remember that one? “Pull up one, Up pops another!” That’s the way it was and that’s the way it still is with my project. It seems that nearly every discovery which I make leads to more tangents to follow. Hopefully the future will allow me the time to follow along some of the paths yet to be explored and recorded.

Dr. Victor Rabinovitch, who was the President and Chief Executive



Officer of the Canadian Museum of Civilization from 2000 to 2011, made the following statement and I quote:

“A country without a history is a country without a personality”.

The same applies to a lodge. The personality of Union Lodge No. 9 was developed and enhanced by the many men who, each in his own way, contributed to the longevity of Freemasonry in the Napanee area. Every man who passed through the pillars at the entrance to our lodge room had similar experiences as they completed the three degrees. Those who dropped out along the way only got a mere glimpse into the secrets and mysteries of our fraternity. Those who travelled through the offices and reached the East left an indelible mark in the personality of Union Lodge. Each showed great perseverance as he mastered the work and passed his knowledge along to those who followed. Those who chose to serve only on the side benches were the ones that made the officer's work possible by their constant support. To paraphrase a quotation from a speech of John F. Kennedy, the late President of the United States of America, these brethren did not ask what the lodge could do for them but rather what they could do for their lodge.

## OUR BEGINNINGS

Our beginnings have been recorded in a number of ways and by various people including the historians of our own lodge. The information below, which was prepared by and forwarded to me in 2010 by the Grand Historian, Bro. Michael Jenkyns, shows the registers under which we existed from 1812 to the present. So that those who read this history will have a better understanding of the terms, I have included this explanation:

- PRUC(A) = Provincial Register of Upper Canada (Ancients)
- PRUC = Provincial Register of Upper Canada,
- ER(A) = United Grand Lodge of England(Ancients)

- ER = United Grand Lodge of England,
- PRCW = Provincial Register of Canada West
- AGLC = Ancient Grand Lodge of Canada
- GRC = Grand Register of Canada

From 1812 to 1818 we were recorded as Lodge No. 25 PRUC(A) located at Richmond Mills, Richmond Township in Lennox County.

From 1812 to 1822 we were recorded as Union Lodge No. 25 PRUC(A) located at Richmond Mills, Richmond Township in Lennox County.

From 1822 to 1832 we were recorded as Union Lodge No. 766 ER(A) located at Richmond Mills, Richmond Township in Lennox County.

From 1822 to 1845 we were recorded as Union Lodge No. 13 PRUC located at Richmond Mills, Richmond Township in Lennox County.

From 1832 to 1858 we were recorded as Union Lodge No. 499 ER located at Richmond Mills, Richmond Township in Lennox County.

From 1845 to 1857 we were recorded as Union Lodge No. 6 PRCW located at Richmond Mills, Richmond Township in Lennox County, Napanee.

From 1857 to 1858 we were recorded as Union Lodge No. 6 AGLC located, Napanee.

From 1858 to 1859 we were recorded as Union Lodge No. 6 GRC located, Napanee. From 1859 to the present we are recorded as Union Lodge No. 9 GRC located at Napanee.

Not only did our name and number change throughout the years but also the district to which we belonged changed as well. From 1855 to 1859 we were part of Central District and from 1859 to 1886 Prince Edward District. From 1886 to the present we have been



part of Frontenac District which in the early days was called Frontenac District 14.

During 2010/11 and 2011/12 I was asked to prepare and present, in lodge, what became known as The Masonic History Byte. Each Byte was composed of information relevant to the nearly 200 years of Freemasonry in the Napanee area. Such is the following presentation which exemplifies those who gave Union Lodge No. 9 a personality:

### **HISTORY BYTE OCTOBER 14, 2011**

“The weather in the early Spring in the Midland District of Upper Canada was usually unpredictable. The run off from the winter left the roads, which were poor at the best of times, in even worse condition. As the sun rose higher in the sky, they were muddy and partially covered with unmelted snow. Late Spring saw deep ruts appear which made for a rough ride for the occupants of the buggies and farm wagons who used them. These conditions took their toll not only on the passengers but also on the vehicles and on the horses which pulled them.

The summers were warm and pleasant. The cleared fields were actively producing hay and grain crops while the orchards of native apple trees were buzzing with the purveyors of pollen as they provided the ingredients which would produce a delicious harvest. The days were long, the work hard but, in general, life was good.

September and October brought a new and vivid landscape. The colours of orange, yellow and red provided a brilliant backdrop to the little settlement of Clarkville which sprung up on the south shore of the Napanee River near the “Appanea falls”. Realizing the potential of the falls Robert Clark, after whom the settlement was named, built a sawmill there in 1785. The sawmill supplied the lumber used the next year by Clark to erect a flour mill. Now there was a mill to provide the lumber to build homes and farm buildings and a mill to grind the grain, produced by the local farmers, into flour.

Around 1812, Allan MacPherson appeared on the scene and rented the mill which Clark had built. MacPherson, some years later, established a settlement on the north shore of the river. With the crops safely stored in barns, the wood sheds stacked high with split wood and kindling, and the fruit cellars filled with harvested fruit and vegetables, both the farm and town folks awaited the coming of another Canadian winter. The winters could be harsh and long. The winds blew the snow into drifts around the homes and plugged the gravel roads within the town and beyond. Out came the sleighs and cutters. Out came the fur coats and foot warmers. Travel was difficult and at times impossible.

Such were the conditions which our brethren experienced as the seasons changed. On the Friday night preceding the full moon, the Freemasons of Clarkville and those who worked the neighbouring farms made their way to lodge in Fredericksburgh. Although undocumented by the writer, it has been suggested that the brethren of St. James' Lodge No. 7 met at Conway which is 22 km south of Napanee. The roads south of Napanee have changed greatly since the area was settled. Getting to Conway in 2012 is quite direct but the brethren would have been forced to travel in 1812 by a much more circuitous route. This of course would make attending lodge a very full evening."

What you are about to read now is in part fact and in part fiction. One might refer to it as historical fiction. Travel back with me now to the fall of 1811.

A small group of Masons from St. James' Lodge No. 7, Fredericksburg sat around an old wooden table at the local country hotel which was located about a mile west of Napanee on the Deseronto Road. The place, which was empty except for them, was run by one of their own. Thus, it was easy to have an in-depth discussion about their concerns. Some of the questions and comments may have been as follows:

Why do we need to go to Fredericksburgh to meet?

Why can't we establish a Masonic lodge closer to home? It's so far after a long day in the hot summer sun.

In the spring the roads are a mess and both my buggy and horse come home covered in mud.

Yes, but don't forget that your old horse Tilly always gets you home even if you fall asleep.

"True enough," says "old uncle George Scriver" of Big Creek amidst the laughter.

Then we have the ruts to deal with as the roads dry out.

I can't remember the number of times that I have had to go to the blacksmith to have a wheel repaired.

When harvest comes we have to work harder to get things done before winter.

Winter - that's when the distance to the lodge room seems to get longer.

Even though we sometimes are able to go across the fields and avoid the roads, it's still a challenge for the horses to pull my cutter.

After all the complaining and grumbling not one of these men suggested that the answer would be to take a demit. Being devoted to the "mysteries and privileges" of the craft, a demit was never considered. As the evening lengthened, a voice of reason emanated from the group.

The voice was that of Joseph Pringle - a farmer and a magistrate.

In the History of Freemasonry in Canada by John Ross Robertson, Pringle is described as “a worthy man with a fair education, and stood about six feet in height”. When he stood at the end of the table to summarize the comments of his fellows, everyone listened.

“Let us ask the brethren of our lodge in Fredericksburgh to petition the Grand Lodge of Free Masons of Upper Canada in support of a lodge to be held in Richmond Township,” he suggested. It was agreed that this was the best approach and if the request to warrant a new lodge was not granted - so be it.

The Brethren of the Fredericksburgh Lodge No. 7, who supported the friends from Richmond, put forth the following petition for a warrant for a new lodge in Richmond Township:

“To William Jarvis, Esq., Right Worshipful Master and Wardens of the Grand Lodge of Free Masons of Upper Canada.

The Petition of the Subscribers, Brother Members of Lodge No. 7, in the Midland District, Upper Canada, Humbly Sheweth:

That your Petitioners live a Considerable distance from the above named lodge, which makes it inconvenient for them to attend to their duty, wherefore, they humbly pray that your Worship will be most graciously pleased to grant them a Warrant to Establish a Lodge, in the Township of Richmond, in the Midland District, Upper Canada. Should your Worship be pleased to grant the Petitioners their prayer, request that the following persons may be appointed their officers, that is to say: Joseph Pringle, Master; Jehial Hawley, Sen'r Warden; and Elisha Phillips, Jun'r Warden; and your Petitioners as in duty Bound will pray.

Signed by the order of the Master  
Duncan Bell, M. Daniel Kingsbery, S.W., Gilbert Sharp, J.W., B.C.  
Spencer, Secretary, P.T.”

On February 4, 1812, the brethren of St. James' Lodge No. 7, Fredericksburgh endorsed the above petition and attached their signatures to it. It was then forwarded to William Jarvis, Esq. the Right Worshipful Master of the Grand Lodge of Free Masons of Upper Canada. It gained his approval and he instructed the officers of St. James' Lodge No. 7, Fredericksburgh to install the officers of the new lodge to be held in Richmond Township. The records of St James' Lodge No. 7, Fredericksburgh state as follows:

“Agreeable to the instructions from the Grand Lodge, No. 7 assembled at Abel Gould's, on 11<sup>th</sup> of March 1812, in the Township of Richmond, for the purpose of installing Richmond Lodge, at present without number.

Bro. D. Bell, Master of the Chair, Bro. M. Laraway, Past Master, Bro. J. Cornsolus, Past Master.

Then proceeded to open a Master's Lodge and proceeded to Install Joseph Pringle, Worshipful Master Jehial Hawley, Senior Warden Elisha Phillips, Junior Warden.

Then closed the Master's lodge in order to open that of an Entered Apprentice.

Lodge closed in peace and harmony at 8 o'clock.”

On March 11, 2012 we will have “attended to our duty” as Freemasons in the town of Napanee for 200 years.

War with the United States broke out shortly after our lodge was formed and the Pringles were members of the militia. Thus the lodge may not have met on a regular basis. John Ross Robertson's History indicates that Joseph Pringle represented our lodge at the Kingston Convention held on August 17, 1817, at other Conventions held February 1819, and February 1821. He also attended the first

meeting of the Provincial Grand Lodge of Upper Canada at York in 1822. Just where the lodge met during the early years is unknown but from the information cited above, we did indeed meet, somewhere. Let's take a look at the known places.

### **MEETING PLACES 1812 - 2012**

Richmond Township in the Midland District of Upper Canada saw its first warranted lodge of Freemasons established on March 11, 1812. At that time, it was not unusual for lodges to meet in the homes of members especially when a new lodge was being established. Such was the case with what is now Union Lodge No. 9. From the very beginnings until the present day, we have met in the following locations:

### **THE HOME OF BROTHER ABEL GOULD**

Bro. Gould's residence was located in Richmond Township on lot 10. It was at his home on the Deseronto Road and just a few kilometers west of Napanee where the officers of the new lodge were installed by the officers of St. James' Lodge No. 7 of Fredericksburgh. On that occasion, March 11, 1812, Brother Joseph Pringle was installed as the Worshipful Master.

### **THE HOME OF JOHN PRINGLE**

Did having a house large enough to accommodate the brethren make one a more acceptable candidate for the fraternity? Perhaps this was one of the earliest secrets of Union Lodge No. 9. On June 19, 1812, John Pringle was made a Mason, in his home, in an upstairs room, by his own brother, Worshipful Brother Joseph Pringle.

### **FROM 1812 TO 1858**

During these years one can only speculate as to where lodge meetings were held. Joseph Pringle is said to have operated a tavern near the corner of County Road 2 (formerly the Deseronto Road) and Slash Road. In the early days a ferry dock was located immediately across from this location. Perhaps the lodge met at the tavern for a number of years. On June 18, 1812, the United States declared war against

the United Kingdom of Great Britain and Ireland. Joseph Pringle and his sons were active during the war which ended with the Treaty of Ghent on December 24, 1814. Due to a fire in 1865 the minute books of the lodge are missing for that time period.

### **THOMAS TRIMBLE BUILDING (1858 - 1863)**

The Assessment Rolls for Napanee, which are archived at the Lennox and Addington County Museum, record the next known meeting place of the Freemasons. Meetings were held from 1858 until 1863 in a building on Lot 4, east side of John Street. The assessment rolls record that the Freemasons rented the third floor. The building belonged to a Thomas Trimble and housed the Berkley Photography Studios on the first floor. The building is still located between the former post office and James McCutcheon Insurance.

### **A. B. DUNNING DRY GOOD STORE (1864 - 1865)**

The minute books of Union Lodge mention the lodge locations from here forward and they have recorded that we met on the third floor of the Alfred B. Dunning building which is located on Lot 9, north side of Dundas Street. At the present time the ground floor of that building is occupied by Mayhew Jewellers.

Our stay there was shortened by a fire which occurred on Thursday morning October 10, 1865. That fire was reported in the October 12, 1865 edition of the Napanee Standard.

The following is an excerpt from that report:

### **CONFLAGRATION**

“On Thursday morning last, between the hours of 1 and 2 o’clock, we were aroused from our slumbers by the alarm of fire, and hurrying up the street we found the building occupied by our contemporary the Ledger in flames.

The publisher, Mr. Kennedy, and a boy employed in the office, barely escaped with their lives, and were obliged to make a hasty exit

through a second story window in the rear.

The building on the east of the Ledger, owned and occupied by A. B. Dunning, Esq., was also destroyed, the flames first taking effect in the wooden buildings at the rear. This building might have been saved, had there been an engine and plenty of water on hand. Mr. Dunning had no stock in his store at the time, and the greater part of his household furniture, &c., was saved, though much damaged from the hasty removal. The Freemasons occupied the third story of this building as a Lodge room, and a great deal of their furniture, carpets, etc., were destroyed. There was a light breeze from the north at the time, and when the doors and windows burned out of Mr. Dunning's building there was a draft through which it carried a sea of flames nearly across the street.

The furniture of the Masonic Lodge was insured for \$150.00. The origin of the fire is unknown."

The very day of the fire a meeting was held at the office of Bro. Clement for the purpose of deliberating upon the matter of the late fire. The Worshipful Master, H. M. Wright presided and thirteen officers and members were in attendance. An inventory of the lodge furniture, etc. at the time of the fire was determined to be \$380.55. The value of what was saved totalled \$112.75. A claim for the total loss of \$267.80 was submitted to the British

### **AMERICAN INSURANCE COMPANY.**

No itemized list of the losses is available but one of the items saved was the charter from Grand Lodge. The flames did not destroy the document but a hole was burned in it at the time.

The jewels and aprons must have been lost as the minutes of the December 1, 1865 meeting instruct R. W. Bro. Davy to procure replacements for them. Any other minute books, registers and other files must have perished. The oldest minute book available to us to-day, dates from December 1863. Perhaps it was at the home of the secretary when the fire occurred.



## **FORMER COMMON SCHOOL (December, 1865 - July, 1868)**

In December the Freemasons of the area had found a place to gather the brethren together for the combined Installation and Investiture of the officers of Union Lodge No. 9, Napanee, Prince of Wales Lodge No. 146, Newburgh and Maple Leaf Lodge No. 119, Bath. They met in a vacant school house on Lot 7 on the west side of Robert Street just north of what was then the Episcopal Methodist Church and now Grace United Church. The building at this time was owned by the School Trustees and it was to them that the lodge paid rent. The new West Ward school had been built and the former common school was no longer needed for educational purposes.

By April of 1866, Union Lodge No. 9 had appointed a committee to investigate the possibility of leasing or purchasing the building. Sometime after Union Lodge moved to this new location the building must have been purchased by the Cartwright family.

At the April 12, 1867 meeting a motion to purchase the property from the Cartwright Estate for \$200.00 was approved. A payment of \$50.00 was paid after the lodge received "a good and sufficient deed of said premisses". The remaining \$150.00 was to be paid in equal installments over the next four years. Thus the lodge seemed to be settled in their own building. That was not the case for the members were soon looking for another place to meet. The school building still stands but has been converted to a duplex.

## **A. C. DAVIS BUILDING (July, 1868 - April 1872)**

By October, 1867 the membership was once more looking for another location. No reason was given in the minutes but a committee was formed to meet with Mr. Alexander C. Davis to ascertain if an arrangement could be made with him to lease a lodge room in the new brick building which he was erecting on Dundas Street. By May, 1868 a committee was appointed and empowered to lease space for a lodge room for a term of ten years in his building. The privilege of renewing the same at the same rent was part of the lease.

On Friday, July 31, 1868 lodge was regularly opened at 8:00 p.m. in the new hall above the A. C. Davis Store. At that meeting the brethren voted to procure seats, blinds for the windows, suitable carpet and lamps. It was also moved; seconded and carried that the following notice be placed in the “Napanee Standard” offering the old lodge room on Robert Street for sale.

The A. C. Davis Store was located on Lots 8 and 9 on the north side of Dundas Street. At present (2012) the building houses a Dollar Store at ground level. Over the years it has been a movie theatre and a Biway store. The facade still gives it the appearance of a movie theatre.

### **CARTWRIGHT BLOCK (April, 1872 - July 1888)**

In the 1860's the Cartwright Family erected a new building on Lot 11, Mill Reserve, south side of Dundas Street, north of the canal and river. In 1871, although the Masonic lodge was under a ten year lease with A. C. Davis, an emergent meeting was held on Saturday, April 15, to consider a move to a new location. At that meeting it was decided to secure a room on the third floor of the Cartwright Building, occupied by 1861 by J. C. Huffman, a druggist. A committee was formed immediately with the responsibility of moving the furniture from the old to the new lodge room in Huffman's Hall. The lodge was offered the opportunity of having the room heated by hot air but decided to have it heated with “proper stoves” instead. The Worshipful Master, G. A. Wright, was assigned the task of meeting with Mr. Davis to negotiate a release from our ten year commitment to him.

On April 5, 1872 Union Lodge No. 9 held its first meeting in Huffman's Hall in the Cartwright Block. In 1904 the Huffman's ceased to be tenants and the building was rented to the Daly Tea Company. In 1969 the building was purchased by Mr. Ross Head where for many years he operated Head's Home Interiors. Located today across from Tim Horton's, it is still known as the Daly Tea Building but has been converted into apartments.

## COOK BUILDING (1888 - 1919)

This building was constructed on Lot 5, south side of Dundas Street. It was built by Dr. Herman L. Cook and after completion was occupied by four stores on the first level. On October 22, 1886, The Napanee Standard reported the following information about the new building.

“Upstairs are numerous offices and halls which will be rented to professional men and societies”. Union Lodge No. 9 was to become one of those “societies”.

On Monday, March 12, 1888 a special meeting was held at which a committee was appointed to look into a new lodge room. Latter that same month the lodge gave approval for the committee to enter into an agreement with Dr. Cook, for a ten year lease of a lodge room on the third floor. Dr. Cook, a member of Union Lodge No. 9, agreed to rent the lodge a room for \$90.00 annually. From Friday, December 6, 1889 until January 31, 1901 the minute book is blank. It was not until February 1, 1901 that the recorded minutes of the lodge are once again available. During that time period the Grand Master, M. W. Bro. R. T. Walkem was invited to dedicate the new lodge room. On December 21, 1889, Walter Stevens Herrington applied for initiation and on January 21, 1890 his application was approved. When the records of the lodge reappear February 1, 1901, W. S. Herrington was the Worshipful Master.

At the Wednesday, December 27, 1905 meeting the death of Dr. H. L. Cook, from whom we rented the lodge room, was noted in the minutes. His wife continued as owner of the building after the death of her husband. The lodge room at this time was lighted with gas fixtures but in May 1908 the Board of General Purposes was instructed to investigate the installation of electric lights. Mrs. Hall was informed that the roof was leaking and needed repairs. At the December 24, 1909 meeting a motion was passed to pay The Gibbard Furniture Company \$7.65 for a sideboard and The Coxall Company \$16.72 for dishes. On April 1912, The Seymour Power and Electric

Company was asked to install temporary lighting down the centre of the lodge room. This installation must have proved satisfactory for on March 13, 1912 The Seymour Power and Electric Company was paid \$125.00 for wiring and fixtures. A worshipful master's chair was purchased from Bro. M. B. Judson for \$50.00 in 1914. In December 1915 a bill for \$10.00 was paid to cover the cost of one cord of hard wood, cut, split and carried to the top of the stairs. A piano was to be procured for the hall at a cost of \$2.00 per month.

### **ROYAL BANK BUILDING (1920 - 1941)**

By 1920 Mrs. Hall had sold the building to the Royal Bank and at the October 22, 1920 lodge meeting the following report was presented:

#### **“Union Lodge # 9, A. F. & A. M., G. R. C.**

Your Committee to whom was referred the matter of the enlarged quarters for the Lodge beg leave to report as follows:

We entered into correspondence with Royal Bank, the owners of the block in which the Lodge is now located in respect to securing the whole of the 3<sup>rd</sup> floor of the said block and arranged that we could secure the whole floor at an annual rental of \$150.00 per annum and taxes with a lease for ten years and the right to renewal for a further period.

The Bank would make an allowance of \$225.00 by way of repairs to our present quarters, but any repairs or improvements that we would make to the balance of the building would have to be done at our charge and expenses and under the supervision of the Bank's Architects.

The Committee would recommend that this offer of the Bank be accepted, that the East side of the flat be fixed over for a Banquet Hall with Kitchen in the rear and with suitable water and lavatory conveniences; that the present Banquet Hall be used for a cloak and lounge room.

It is roughly estimated the costs of making suitable repairs and alterations would be approximately \$1,000.00. The Committee further learned that many of the Brethren would have a preference, that we have in view the obtaining of a suitable building of our own at as early a date as possible and if this be decided upon, that no action be taken to enlarge present quarters.

Your Committee in view of the importance of the matter and in order that a full report be obtained do recommend that the following committee, namely, R. W. Bros. Shannon and Herrington, W. Bros. J. W. Robinson, H. A. Wood, H. Daly and C. A. Walters and Bro. W. H. Boyle be a special committee to take the whole question of Lodge accommodation into consideration including negotiations with the Royal Arch Chapter and report with recommendations to the Lodge at the next regular communication.

All of which is respectfully submitted -

Signed by W. A. Grange, Secretary of the Committee”

At the December 17, 1920 meeting the following amendment was made to the report at the request of the Royal Bank:

**“Re; Communication from the Royal Bank**

V. W. Bro. W. A. Grange and W. Bro. J. G. Fennell moved: ‘that the report of the Special Committee in Lodge Accommodation be amended by eliminating the clause respecting the terminating of the lease ‘by giving six months notice’ and substituting therefore a term ‘that the lease may be terminated at anytime after 5 years by giving one year’s notice.’” Carried

On February 18, 1921 the Worshipful Master and Secretary were authorized to sign a lease with the Royal Bank based on the report with amendments as outlined above. Around this time a new piano was purchased for \$180.00 along with new kitchen equipment at a cost of \$200.00. It was felt that the kitchen equip-

ment should now make it possible to accommodate 120 guests. On February 24, 1922, the Grand Master, M.W. Bro. W. N. Ponton visited the lodge to commemorate the opening of the new banquet hall and newly decorated lodge room.

During our visit to the third floor of the Royal Bank building in January 2012, it was easy to determine that this must have been a very spacious and beautiful lodge room with elaborate plaster moldings located below the ceilings which have now been removed. The location of the electrical outlets, which would have supplied power to the Altar and Lesser Lights, were quite evident. It would have been possible to enter the lodge room directly from the banquet hall or through the ornate wooden sliding doors at the south end of the room. The lavatory conveniences, which are now in sad shape, are located in the corridor immediately outside the lodge room doors. A dressing room which was accessible from the corridor as well as the lodge room was part of the overall layout.

At the December 11, 1936 meeting a motion to renew the lease with the Royal Bank was approved. The rent agreed upon would be \$100.00 per year plus the taxes.

Unfortunately the area has fallen into disrepair and the cost to restore it to its original state would be humongous. It has been necessary to install tie rods across the room and large wooden beams have been installed to support the roof.

## **FORMER ST. ANDREW'S PRESBYTERIAN CHURCH (1941 - 2012)**

On Sunday, June 26, 1938 the brethren held a Divine Service at the above location which was then known as St. Andrew's United Church. They were impressed with the building which was likely to be sold. The Methodist churches just down Bridge Street were now known as Grace United and Trinity United and the parishioners at St. Andrew's saw no reason to have three United Churches in the town.

At the regular lodge meeting on September 8, 1939, a committee was formed to obtain information regarding the purchase of St. Andrew's as a suitable building for lodge purposes. In December, 1939 an architect, J. A. Thompson of Belleville was secured to prepare a report regarding the cost of repairs needed to the property and the cost of altering it for lodge purposes.

It would appear from the minutes during this time period that the brethren gave great consideration as to the venture into which they were entering. Some were ready to get on with it while others were less excited and there were those who wanted to abandon the idea completely.

The architect's first report called for very extensive alterations. He suggested that doors on Bridge Street be sealed with stone from the steps and that the entrance to the building be relocated to the north east corner. The blueprints, which show these changes, are on file at the Lennox and Addington County Museum. They were too expensive and he was asked to submit another set of plans. The second set which called for renovations costing \$3,000 were accepted after a great deal of soul searching and promised financial commitment by the membership.

### **“Friday, June 14, 1940**

It was moved and seconded “That Union Lodge proceed with the purchase of the St. Andrew's Church property and that a sum not exceeding \$1,500 be taken from the Reserve Fund of the lodge and used for this purpose, providing that the sum of \$3,000 can be raised by general subscription from among the lodge members to pay for the necessary alterations and repairs to the property and that no binding agreement of purchase be made until the said \$3,000 is collected”.

The lodge was called from labour at 9:45 p.m. to discuss this matter and resumed labour at 10:45 p.m. The motion was carried.

It was moved and seconded “That the option as stated (90 days) in

the letter from the Secretary Treasurer of St. Andrew's Church be accepted.

It was moved in amendment "That the W. M. and Secretary be authorized to endeavour to secure an option for a period of six months from June 8, 1940 and that a deposit of \$50.00 be made as required". This amendment was lost and the original motion carried."

In order to gain the consensus of all the brethren the following amendment was made to the above motion at the October meeting:  
"Friday, October 11, 1940

Motion to wholly or partially rescind motion of June 14, 1940 to purchase St. Andrew's Church property was made and carried.

Motion of June 14, 1940 to purchase St. Andrew's Church property was partially rescinded by deleting all the words after "for this purpose". The motion was amended to read that any member not happy with the change in the original motion could, if he applied to the secretary before the next regular meeting, have all or part of his contribution to the Masonic Temple Fund refunded. Carried."

At the November 1, 1940 meeting, things were finalized and it was reported that the Agreement of Sale of St. Andrew's Church property was made. The agreement made between The VENDOR (The Trustees of St. Andrew's United Church) and the PURCHASER (Union Lodge No. 9 A. F. and A. M., G. R. C.) reads, in part, as follows:

"The Vendor agrees to sell and the Purchaser agrees to buy all and singular those certain parcels or tracts of land and premises situated, lying and being composed of Lots 22, 23 and 24 on the north side of Bridge Street in the Town of Napanee in the County of Lennox and Addington: FOR THE SUM OF \$1,500.00 payable as follows:

The sum of \$50.00 previously paid is hereby acknowledged and a



further sum of \$450.00 on the date hereof and the sum of \$1,000.00 shall become due and payable on or before the 30th day of June, 1941 together with interest on the said sum of \$1,000.00 to be computed at the rate of 5% per annum from the date hereof until the sum is fully paid, the said interest to be payable on the same date as the \$1,000.00 is payable.

To save any misunderstanding it is provided that the following goods and chattels which may be on the premises do not pass to the Purchaser, namely - the pews, music, Sunday School Library books, pictures and black boards.”

Not since the lodge purchased the former Grammar School in 1867 had Union Lodge had a building which they owned. With M. W. Bro. W. S. Herrington at the helm, the brethren applied for a dispensation from Grand Lodge to hold a ceremony of dedication for the new home of Union Lodge No. 9. Grand Lodge granted a dispensation for this to occur and the following is an excerpt from the minutes:

### **“Wednesday, October 22, 1941**

M. W. Bro. W. S. Herrington assumed the gavel and the ceremony of dedicating the lodge rooms for masonic purposes was conducted and completed in required form with great dignity and solemnity.

The Grand Master M. W. Bro. John A. McRae and many members of Grand Lodge were in attendance.

Bro. T. Herrington and Bro. H. L. VanLuven were presented with Masonic gold rings by the members of Union Lodge for their work as architects of the building and fund raiser respectively.

Lodge closed at 9:45 p.m. after which two banquets were held - 200 masons met in the temple banquet room and another 98 at Superior Restaurant. After this they all met again in the temple banquet room to hear an address by the guest speaker W. Bro. C. Hilton Keith, W. Master of Middlesex Lodge No. 143, England.”

On Friday, October 22, 1943 a ceremony of “The Burning of the Note” was held. The note for \$300.00 was the last outstanding financial obligation in connection with the purchase and renovation of the building.

For the last seventy-one years Union Lodge has met in this building on Lot 22 at 83 Bridge Street, West, Napanee. In 1965 the Free Methodist Church expressed an interest in purchasing the building but the Temple Management Committee recommended that no action be taken. In 1974 a local lawyer approached the lodge about purchasing the land which belonged to the lodge. Again no action was taken. In 1989 a building lot was severed and sold. A residence was constructed on that site. While the exterior of our building has remained much the same, the changes to the interior will have to be part of future story.

When I began this presentation I made reference to the fact that a lodge without a history was a lodge without a personality. I have thus far touched on our beginnings and our meeting places.

Now let us consider personality. While many good men were made better after passing up the winding staircase, one of our brethren made it to the top and left his mark here and beyond our walls.

### **WALTER STEVENS HERRINGTON**

Very few lodges in our jurisdiction can lay claim to having had one of their members rise to the distinguished position of Grand Master of the Grand Lodge of Canada in the Province of Ontario. The brethren of Union Lodge No. 9, Napanee and those who visit our lodge room can look towards the West and see the visage of a man who rose through the ranks of his mother lodge and Frontenac District to represent all Masons in Ontario.

He was born on July 14, 1860 and raised on a farm in Ameliasburgh Township in Prince Edward County. After graduation from Bel-

leville Collegiate, Victoria College and Osgoode Hall, Walter Stevens Herrington spent his adult life practising law in Napanee as a partner in the firm of Herrington, Warner and Grange. In 1889, on December 21<sup>st</sup>, Herrington submitted a Petition for Initiation to Union Lodge No. 9. A favourable Report of Committee on Petition was received by the lodge on January 21, 1890. The future Grand Master was initiated January 31, 1890; passed February 28, 1890 and raised May 2, 1890. Herrington was an active and enthusiastic member of his lodge. He served as Worshipful Master in 1894, 1899, 1900, 1901 and again in 1905. In the summer of 1905 he was appointed District Deputy Grand Master for Frontenac District. His devotion to the craft in general and to his own lodge in particular can be seen in this excerpt from a hand-written note which he penned to the lodge secretary in 1913.

“I will at the regular meeting following assist in any work the brethren desire to assign to me.”

The following excerpt from A History of the Grand Lodge A. F. & A. M. Of Canada in The Province of Ontario, Chapter XXVII, page 242 describes the time period and events in the life of W. S. Herrington as he travelled the path from District Deputy Grand Master to Grand Master:

“The twenties saw Freemasonry in Ontario riding on the crest of unprecedented numbers of initiations, unprecedented credit balances and unprecedented enthusiasms. The thirties searched and tested and challenged Freemasonry and Freemasons as they had hitherto never been searched and tested and challenged.

That was the foreboding prospect that faced R. W. Bro. Walter Stevens Herrington, K.C., F.R.S.C., of Napanee, Ontario when, on the 20<sup>th</sup> of July, 1931 in the city of Kingston, he was elevated to the rank of the thirty-seventh Grand Master of the Grand Lodge of Canada in the Province of Ontario. In retrospect, it would seem to be providential for Masonry that at this crucial period in its history

there should have been at the post of command so eminently worthy a man, a lawyer of repute, a historian, a Shakespearean scholar, an able administrator and a devoted Mason. He came to his high office with many years of distinguished service in Grand Lodge and to the Craft in general: District Deputy Grand Master in 1905; a member of the Board of General Purposes of the Grand Lodge for six years (1918 -1923);

Chairman of the Committee on the Fraternal Dead for seven years (1920 -1926); Chairman of the Committee on the Condition of Masonry for two years (1926 - 1928); Deputy Grand Master in 1929-30 and 1930-31.”

Most Worshipful Bro. Herrington’s strong beliefs are expressed eloquently and without equivocation as he comments on what might be called the sins of omission practised by many Masons during his tenure. As Grand Master, he was concerned that many Freemasons were not observing the Sabbath. The following quotation from *A History of the Grand Lodge A. F. & A. M. of Canada in The Province of Ontario*, Chapter XXVII, page 245:

“I am not advocating a return to puritanical exactitude nor an abandonment of reasonable and wholesome forms of recreation but that the entire day should be given up to the exclusion of the worship of the Creator in the place appointed for that purpose is in my opinion contrary to the teaching and spirit of Freemasonry.

Whatever the cause may be there are thousands of Freemasons in our Province who are rarely in their pews on the Sabbath Day. It is difficult how these brethren can reconcile this neglect of duty with the lessons taught in the lodge room.”

Statements such as the one above not only point out Herrington’s beliefs but also leave the reader knowing that he was a craftsman with words. Suffice it to say that as a writer he was gifted. He was the author of such books as *The History of the Grand Lodge of Can-*

ada in the Province of Ontario, Chapters I - XXVI and XXVII - XXX, The Evolution of the Prairie Provinces, Heroines of Upper Canada, Pioneer Life Among the Loyalists, War Work of Lennox and Addington and Martyrs of New France. In 1907, he co-founded The Lennox and Addington County Historical Society and was its president from 1916 until the time of his death in 1947. Further commentary on the life and times of W. S. Herrington must be left to another researcher. The time to present and space to record the work of this man who contributed much to the Town of Napanee and Freemasonry is insufficient to do it justice at present.

The minutes of Union Lodge No. 9 record his continued participation in things Masonic at not only his home lodge but also across the province. The following is a quotation from the July 23, 1947 edition of the Napanee Beaver :

“A long and useful life came to an end on Thursday, July 17<sup>th</sup>, when W. S Herrington, K.C., F.R.C.S. died in his sleep at his home, Piety Hill, Napanee, just three days after he had observed his 87<sup>th</sup> birthday, on Monday, July 14<sup>th</sup>.”

M. W. Bro. Herrington contributed a great deal to the Masonic education and prosperity of Union Lodge No. 9 during the nearly sixty years from his initiation until his death. His dedication to and belief in the teachings of Freemasonry impacted greatly on the personality of our lodge. It is well recorded in Napanee that he was a Shakespearian scholar. A copy of his research into the Masonic references in the plays of Shakespeare are on file with the historical records of his mother lodge.

I conclude this presentation and leave you with a quotation by which our thirty-seventh Grand Master would surely have lived. It comes from Shakespeare's Hamlet, Chapter 1, Scene 3, Lines 78 to 80.

“This above all: to thine own self be true, And it must follow, as the

night the day, Thou canst not then be false to any man.”

**Information used in the preparation of this paper was garnered from:**

- The Minute Books of Union Lodge No. 9, Napanee
- The Archives at the Lennox and Addington County Museum
- Historical records provided by Michael Jenkyns, FCF, Grand Historian
- History of Freemasonry in Canada by John Ross Robertson
- A History of the Grand Lodge A. F. & A. M. Of Canada in The Province of Ontario by Walter S. Herrington and Roy S. Foley
- The Napanee Beaver
- The Napanee Standard

# History of Norfolk County and the Masons

W. Bro. Dale L. Smout, WM of Norfolk Lodge No.10  
The Heritage Lodge, May 12, 2012

*Date: May 12, 2012*

On June 24<sup>th</sup>, 2012 Norfolk Lodge in Simcoe, the home of William Mercer Wilson, will be two hundred years old. Originally it was intended to research information on the “Masters” of the Lodge for the last two centuries but instead it turned into a history lesson of Norfolk County, itself.

In the 1600s and 1700s many English Ancestors migrated to the New World or Thirteen Colonies of the new United States to escape religious dominance. They settled on the coast of New England, in the areas of Massachusetts, New Jersey and Pennsylvania. In 1776 the War of Independence began and many settlers who were “loyal” to Britain, left for Upper Canada or at least let their stand be known to the independence seeking Americans. Many of these pioneers were Freemasons, initiated in England, while many others became Masons after arriving in the New Colonies. From about 1783 to 1800 there was a concerted effort to leave by ship for the New Brunswick area while still others picked up “roots” and trekked north by wagon, for the Niagara River at Newark.

Two of these men were Thomas Welch, and Job Lodor.

Mr. Thomas Welch came from Maryland where he was born in 1742. He most likely became a Mason there. He was an officer in the British service during the American Revolution after which, as one of the Empire Loyalists, left to live under the British flag, in New Brunswick. In New Brunswick he surveyed a portion of St. John and in 1791 came to Upper Canada to settle near the Chippawa

Creek and later to Long Point. At the time there were no roads, only wild life, a lot of trees and an Indian Path to “Brant’s Ford”, simply called Brantford today. By 1797 he was appointed Norfolk’s first land surveyor and then appointed Registrar of this new county. He also became Captain in the First Regiment of the Norfolk Rifles. He died in 1816 but we have many of his Masonic papers in the archives at Norfolk No. 10 and his Government papers in the Archives at the Norfolk Historical Society.

Job Lodor as a Freemason had to “escape” from New Jersey with many creditors on his trail. An energetic man, he was involved in building and contracting. He had a Tavern in Charlotteville, an area laid out in 1795 by John Graves Simcoe to be the location of his Government and Military Headquarters. Lodor’s Tavern became the original Court House and Jail in 1802. Charlotteville, the town, is known as Turkey Point today and Lodor’s Tavern and Court House were located at the top of the hill about where the Turkey Point Golf Course is now. It was here that the first organized meeting of Freemasons was held January 3, 1803. The Lodge was known as “Union Lodge No. 22” or Long Point Lodge and it’s temporary officers were Joseph Ryerson (or Ryerse), Worshipful Master; Wynant Williams, Senior Warden; Bro. Hutchinson, Sr., Junior Warden and Thomas Welch, Secretary. Job Lodor, David Secord and Alexander Hutchinson, were also present. As an indication of Job Lodor’s masonic character, it is reported that many years after leaving New Jersey for Upper Canada, he returned there to pay off all his debtors.

This jail and courthouse at Charlotteville was destroyed by fire, a cause of destruction of many wood buildings in those days. In 1820 the Lodge moved to Vittoria, along with the Government Seat which occupied a newly constructed Court Building that too, was destroyed by fire five years later, in November of 1825.

During the War of 1812-14 many Masons of Norfolk County joined with the Norfolk Rifles especially after General Brock, himself a Freemason, came to town in August of 1812 and made a “proclama-



tion” asking the men of Norfolk to help fight the Americans. They marched to Dover Mills (Port Dover) where they embarked for Detroit to head off the Americans. One named American was General McArthur an American Freemason, who had entered from Detroit, to London and then Brant’s Ford (Brantford) then south to burn mills and house from there to and including Mount Pleasant, Waterford Simcoe and Port Dover. John Graves Simcoe and Joseph Brant (Thayendanegea) the Mohawk war leader, were both Freemasons.

Brothers that attended meetings in Vittoria, came from all over the District and many found it difficult if not impossible to travel from Simcoe, Townsend (Waterford) or further. So they travelled to Townsend Lodge no. 26 that met in the Waterford area.

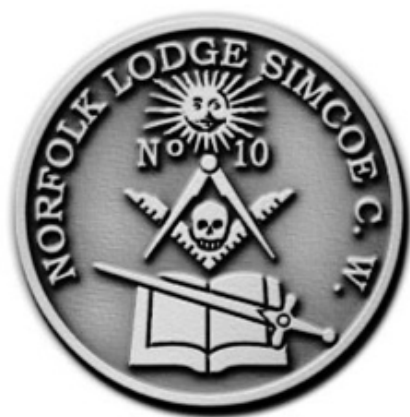
According to the actual Charter that hangs in Norfolk Lodge No. 10, at its institution on June 24<sup>th</sup> 1812, the Worshipful Master was Amos Dodge, Senior Warden was Eliakim Crosby and the Junior Warden, John Collver. The Lodge met variously at Murphy’s Tavern, north of Waterford, the Red Tavern on the Brantford Road (Old Highway 24) about two miles north of Oakland and occasionally at a house on Alice Street in Waterford. Meetings were held at Simcoe/Brantford/Port Dover/Port Ryerse/Port Rowan and then in 1839 permanently in Simcoe, when it was Lodge No. 5. It was renumbered Norfolk Lodge No. 10 in 1859 under the new Grand Lodge of Canada in the Province of Ontario with the guidance of William Mercer Wilson.

Norfolk Lodge No. 5 (later to become No.10) met at the Norfolk House a hotel built by two Masonic brethren who agreed the Lodge could use the south-east corner of an upper floor for their Lodge Room. A fire occurred at 10:00 in the morning of March 18, 1863 which destroyed the Court House at the end of Peel Street. Most of the important court papers were removed and taken to the Opera House which was located on Norfolk Street right next to the Norfolk House. The “Norfolk Reformer of March 19, 1863” said that

“Strange to say, not one of the persons whose offices are in the court house were in town at the time.” A few hours later a fire mysteriously broke out at the Opera House which engulfed it and the Norfolk House next door. Result was that the Lodge lost all the furniture and most of its records in this fire.

Dr. John Wilson who was Worshipful Master in Simcoe in 1865, 1866 and 1883, bought the property on the south side of Peel Street from William Mercer Wilson’s estate and built a block to contain office and store properties including the Norfolk Mason Lodge on the upper floor at the west end of the Block.

This is the same room that Norfolk Lodge No.10 meets in today in the year 2012. About the only thing that has changed is the paint.



# Living History in Freemasonry

V.W. Bro. Dale Graham,  
**Presented at The Heritage Lodge No 730**

*Date: September 19, 2012*

History is a curious, woolly business. It shows mankind's strengths and creativity as much as it shows human frailty and follies. It tells us when people achieve greatness and what they have accomplished. It explains when great peoples experience loss, defeat and sorrow.

Even though memory exists only in the mind, history does not remain still. It is not about dead things. History is a living measure, a record of yesterdays. It is so vital and vibrant that it is prone to abuses and vulnerable to manipulation. With the help of historians I hope to convince you to consider that idea. The more you know, the more you understand how much you don't know. It is best then to be prudent and even cautious.

Science teaches us that human memory is plastic; our minds due in fact have a capacity to fill in information. We know, what the eye witness states is perhaps a filtered approximation of events, all of which leaves us with the withering question whether records are truly unvarnished and accurate or an approximation or impression. It can be bruised, stretched and abused but it is also the source of unending insight and imagination.

Let me attempt to convince you that understanding the past reveals the important lessons only if we select wisely.

In fact, history will again and tonight reveal the information that can only be discovered if we are open to understanding that "fail-

ure” is essential to success and that authority must always be held to accounts to avoid the tendency to become overbearing.

Then and finally will you allow me to impose on your good nature to make all of this relevant in the context of freemasonry? Then let me attempt to build a case that the very history of masonry in Upper Canada shows how today we are poised at the cusp of a growth that will add a new dimension to the workings of the Craft.

*Nay, the same Solomon the king, although he excelled in the glory of treasure and magnificent buildings, of shipping and navigation, of service and attendance, of fame and renown, and the like, yet he maketh no claim to any of those glories, but only to the glory of inquisition of truth; for so he saith expressly, “The glory of God is to conceal a thing, but the glory of the king is to find it out”; as if, according to the innocent play of children, the Divine Majesty took delight to hide his works, to the end to have them found out; and as if kings could not obtain a greater honour than to be God’s play—fellows in that game.*

—FRANCIS BACON, *The Advancement of Learning* (1605)

Let’s begin by talking about the vulnerability of history as a general subject. For this we turn to the work of Margaret MacMillan.

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1. <http://www.guardian.co.uk/books/2009/apr/18/uses-abuses-history-margaret-macmillan> Professor MacMillan’s publications include *Women of the Raj* as well as *Peacemakers: the Paris Conference of 1919 and Its Attempt to Make Peace*. The latter was published in North America as *Paris 1919: Six Months that Changed the World* and won the Duff Cooper Prize, the Samuel Johnson Prize for non-fiction, the Hessel-Tiltman Prize for History, the Silver Medal for the Council on Foreign Relations Arthur Ross Book Award and the Governor-General’s prize for non-fiction in 2003. It was a New York Times Editor’s Choice in 2002. She has subsequently written *Canada’s House: Rideau Hall and the Invention of a Canadian Home*, jointly with Marjorie Harris and Anne L. Desjardins; *Nixon in China: The Week That Changed the World* (entitled *Nixon and Mao in the US*); and *Stephen Leacock*. Her most recent book is *The Uses and Abuses of History* (Dangerous Games in the US). She comments frequently in the media on historical issues and current affairs.

In July 2007 Professor MacMillan became the fifth Warden of St Antony's College at Oxford the oldest university in the English speaking world (~1096). Prior to taking on the Wardenship, Professor MacMillan was Provost of Trinity College Dublin which was founded in 1592 and professor of History at the University of Toronto. She was educated at the University of Toronto (Honours B.A. in History) and at St Hilda's College, and St Antony's College, Oxford University (BPhil in Politics and DPhil). From 1975 until 2002 she was a member of the History Department at Ryerson University in Toronto and she also served as Chair of the Department. She is a Fellow of the Royal Society of Literature and a Senior Fellow of Massey College, University of Toronto, a Trustee of the Rhodes Trust, and sits on the boards of the Mosaic Institute, the Reuters Institute for the Study of Journalism, the Scholars Council of the Library of Congress, and the editorial boards of *Global Affairs*, *International History* and *First World War Studies*. She is an Honorary Fellow at St Hilda's College Oxford and has honorary degrees from the University of King's College, the Royal Military College, and Ryerson University, Toronto. In 2006 Professor MacMillan was invested as an Officer of the Order of Canada.

Professor MacMillan has a long—standing relationship with St Antony's. She was a student at the College during the early 1970s, producing a doctoral thesis on the British in India. She returned as a Senior Associate Member in 1993 and was elected to an Honorary Fellowship in 2003.<sup>1</sup>

Let's agree for a moment this is an historian who has things to teach us. Now let's skip through her many famous publications to a more recent book *The Uses and Abuses of History*.

In this book, the author builds on the subtle reconstruction of history. She gives many examples to show how the subtext of decisions can be changed by revising and rewriting history. One recent exam-

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2. <http://www.nnet.gr/historein/historeinfiles/histvolumes/hist10/historein10—reviews.pdf>

3. *ibid*

ple is about text books being given to Russian school children that rework the despotic impact of Joseph Stalin into a great protector.

We abuse history MacMillan wrote, "...when we create lies about the past or write histories that show only one perspective". <sup>2</sup>

She explains that we turn to history because it offers simplicity when the present seems chaotic.<sup>3</sup>

And I would add that it is a way we cope with instability. The reason Macmillan's book was so compelling wasn't for the international tone, giving examples not of one side of the argument, one society or in support of a dominant world view but the almost casual way she was able to extract instances of obvious widespread manipulation of history. Even that wasn't what caused me to think of a connection with freemasonry. It was her mention of the potential of history to teach.

It occurred to me at that moment that from the influences of the Renaissance and Reformation and the age of Enlightenment Freemasonry became a product of history claiming nothing more than the preservation of the tools needed for a man to achieve happiness.

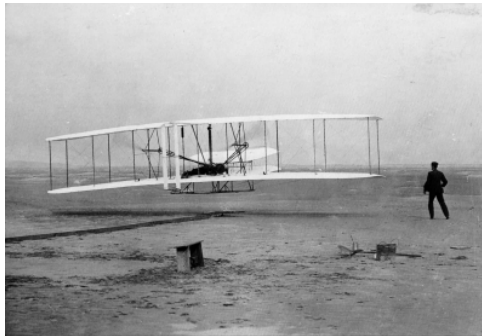
It avoided stepping into the battle between truth claimers. Was it church or state that determined truth? or popular opinion that held our values? To the freemasonic philosophy those aspects did not matter as much as a mason having the opportunity for enlightenment achieved through his own insight.

A single larger pearl slipped out of the pages of Macmillan's book that told the reader the only way to benefit from history is to look at it from all sides. History that we enjoy, that fits with a particular view of the world is not a history of unexpected, unintended effects. It is a history configured to complete our desire. Only when we have a balanced, objective view, replacing right with an accurate view, are we then able to learn from our past. I began to think MacMillan was telling us that while popular history may be a balm to the ego,

it is at best inaccurate because it is vulnerable to rewriting and we are likely to fear what we do not want to admit. I wondered if this profound thinker was telling us that we can only learn when we examine failings as well as conquests.

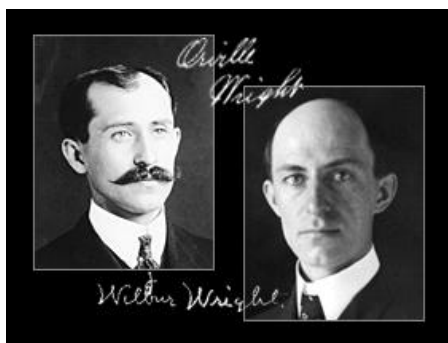
For that lesson I turned to the history of two brothers who coincidentally were members of the Craft and who as it happens tinkered their way into history after many attempts to write them out of their place in history had failed. It is a story that reminds us of David and Goliath and even the integrity of Hiram. The brothers and Hiram were all bludgeoned by men of low integrity.

This story begins with a note about the relationship between the boys. I'll let you draw your own conclusions about why the outcome was determined by an honest man and good brother.



***“From the time we were little children my brother Orville and myself lived together. We usually owned all of our toys in the common, talked over our thoughts and aspirations so that nearly everything that was done in our lives has been the result of conversations, suggestions and discussion between us.”***

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4. <http://airandspace.si.edu/wrightbrothers/who/1859/wilburOrville.cfm>
  5. [http://en.wikipedia.org/wiki/Wright\\_brothers#Smithsonian\\_feud](http://en.wikipedia.org/wiki/Wright_brothers#Smithsonian_feud)



“I like scrapping with Orv,” Wilbur said, “he’s such a good scrapper.” Heated discussions were a frequent and significant aspect of the Wrights’ creative process. Their ability to defend a position with genuine passion, while considering the other’s point of view, was essential to their inventive success.

<sup>4</sup> Wilbur Wright, 1912

The two brothers are of course Wilbur and Orville Wright and the story here is much more than flying closer to the sun than Icarus . It is a tale of hubris of staggering proportion.

Seventeen December 1903 is the date of the first controlled, powered and sustained heavier than air flight. In the 2 years following the Wrightbrothersmadetheirflyingmachineintothe first practical, fixed wing aircraft. They were actually the first to invent aircraft controls.<sup>5</sup>

The brothers had a strong commitment to one another. They were industrious and developed machinist/mechanic skills needed to construct a flying device while in their shop breaking down printing presses, bicycles, motors and other machinery. But it was their work on bicycles that was most influential on their idea that an unstable flying machine could respond to controls.

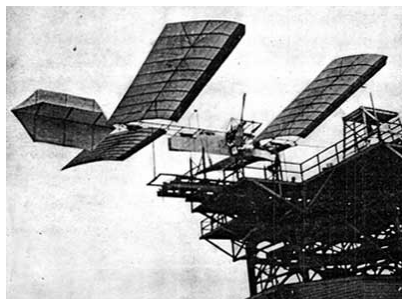
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6. [http://www.centennialofflight.gov/essay/Wright\\_Bros/First\\_Powered\\_Flight/WR6.htm](http://www.centennialofflight.gov/essay/Wright_Bros/First_Powered_Flight/WR6.htm)

7. Ibid



For the sake of discussion, let me remind us that the Wright boys began their work in the shop in Dayton Ohio in 1896. Trial and error. They watched the flight of birds and built. Attempt after attempt, one trial after another, wood and cord and cloth but they needed more lift. They had a craft built that they began taking apart for travel. On the 23<sup>rd</sup> of September they packed up their tools, loaded extra wood onto a truck and drove to find constant strong winds off the Atlantic. Two days later they arrived at their camp Kill Devil Hill North Carolina. <sup>6</sup> The unpacked and began reassembling the aircraft. It took them 3 weeks to rebuild it and during that time continued to practice using the glider they built in 1902, staying airborne for longer periods and learning to improve control. The cold weather and cracked propeller shaft caused delays. On Saturday 12<sup>th</sup> of December all was ready, but the airs were too light. They had promised their father not to fly on the Sabbath so they waited for Monday December 14<sup>th</sup>. With a crew of helpers they hauled the craft to the top of the hill; tossed a coin to see who would fly it (Wilbur won). His take off was steep — he didn't realize how efficient the elevators would work, so the plane stalled at the bottom of the hill and broke. But it had flown to the bottom of the hill all by itself. It took them two days to fix it and try again, but the boys knew it would work. This time it was Orville's turn. It pitched up and down; underestimating the effect of the elevator but it flew 120 feet, airborne or 12 seconds and landed with only a cracked skid. And that was the first flight. The fixed it immediately and Orville this time travelled 200 feet. They set to a further repair and about noon Wilbur went 852 feet before it bucked badly and crashed, badly breaking the front rudder frame. They were mending and carrying when a wind gust caused it to turn over onto one of the crew. He wasn't hurt but the original plane was destroyed. <sup>7</sup> 21 mph winds, average air speed thirty one miles, longest flight 57 seconds. The sent the information by telegraph to their father.



But meanwhile history tells us that the plot is about to thicken with the presence of the secretary of the Smithsonian Samuel P Langley. Mr. Langley held the job from 1887–1906, a man of influence and bearing and Sam wanted to be the first to fly. Instead of a builder's skill, he brought social rank, ambition and influence. Now Sam had been encouraged by the early success of an unmanned powered model aircraft. But when he went full scale and manned, the Aerodrome flew once in October and once in December 1903 and was a spectacular and complete failure. But that didn't stop our man.

The Smithsonian actually displayed the Aerodrome in the museum as the first heavier—than—air craft, mentioning that the Wright brothers were secondary. But that is getting ahead of the plot. The Smithsonian based the claim for the Aerodrome on short test flights by Glenn Curtiss in 1914, that's eleven years after the Wrights had flown in 1903. Curtiss was a member of the crew working with the Corps of Engineers with serious funding and the backing of Langley and the Smithsonian Museum. Was it fair to allow "major modifications" to the Aerodrome before attempting to fly it in 1914? Not a bit. But they allowed it anyway. Langley was part of the establishment. He deserved to win. The Wrights? They were just a couple of bicycle mechanics from Dayton.

This story isn't over. It not only comes to justice but reveals a useful message.

The brothers went to the shore with piles of wood and equipment ready to try and repair and try again. When their plane crashed they ran over to it, looked at the problem and fixed it. Then they tried again, saw what was broken fixed that problem and moved on. Each fix, every repair lead to another problem until— flight!

The Aerodrome from the start was a shot in the dark. It was being launched out on Lake Keuka, near Hammondsport New York.

The lake had good strong winds and they used a launch deck built on the surface of a boat. The ramp up design is still in use today on air—craft carriers. But that's the extent of ingenuity. Each time the Aerodrome crashed, it sank. Nothing was left to examine, leaving the engineers with no observations, no facts; literally guessing about the next fix.

What of the award? The Smithsonian wanted to protect Langley's reputation and Curtiss wanted to defeat patent infringement lawsuits by the Wrights. The Museum did not actually reveal the extensive changes by Curtiss but the Wrights had some help. It seems Orville learned about the modifications from his brother Lorin and a friend Griffith Brewer who photographed and witnessed some tests.

Orville was alone after his brother died in 1912. Wilbur was only 45. Orville was alone but determined. And he protested. He restored the 1903 air craft the Kitty Hawk Flyer and in 1928 loaned it to the London Science Museum! He never saw his plane again.

Charles Lindbergh even tried to mediate— that failed too. In 1942 after years of bad publicity and hectoring by a Wright biographer Fred C Kelly, the Smithsonian relented. They published for the first time, a list of the Aerodrome modifications and recanted misleading statements it had made about the 1914 tests.

Only then did Orville privately ask the British Museum to return the Flyer. It remained in protective storage until the end of WW II and came home after Orville had died. And there is more.

On 23 November 1948, the executors of Orville's estate signed an agreement for the Smithsonian to purchase the Flyer for one dollar. They also insisted on strict conditions for display of the airplane that remain in place to this day.

Eventually, the Kitty Hawk Flyer was displayed 17<sup>th</sup> December 1948

— on the 45<sup>th</sup> Anniversary of the only day it was flown successfully.

Epilogue

We can take away a few lessons from Orville and Wilbur. Setting goals is important. Searching for a shred of success is better than pointing to failure. Don't expect to be acknowledged. Politics is what it is. Observation, discussion and constant effort does produce results.

Freemasons are industrious and have a driving appetite for historical information. But the work and information must always be relevant to a shared purpose and application. We need to examine what is broken to know what to fix. When this happens the information provides valuable context that helps our understanding of the thinking, activities and lessons to be learned from time past. We especially learn from the trial and error of our ancient brethren and one day brethren of the future will learn from ours.

Let me also suggest to you that the history of freemasonry reveals the Craft is a laboratory for innovation in science and the arts destined to serve the greater good of humanity. We are not the genius working on the impossible but we are the tools he needs to set about his work. We are diligence. We are faith. We are commitment.

Freemasonry provides an unusual resilient, living link with history; if you will, a line of accountability coming to us through hundreds of years of social and cultural change; the progress of free thinkers and perhaps even the new truth claimers—showing that men of faith can also be men of science.

As long as the Masonic Order continues collectively to ask the essential questions, it will thrive. I would put it to you that the essential question that follows us forever is, “*What Next?*”

There was a time when we thought it was unique to the human mind until science rewrote the book. It is of the past; clear and opaque at the same time but able to reveal patterns of success and failure. It reveals the misadventure of youthful exuberance along side the role of probability and luck. The price of morality is taught to us by ambitions, plots and schemes. We protect ourselves from despots each time we remember the price paid in tragedy. And we teach ourselves to remember the lessons of past generations to help them avoid paying a toll for lessons already learned— if only remembered.

The Roman, Dionysius said *history is philosophy teaching by examples*.<sup>8</sup> I think this is a precarious claim for anyone to make and I'm not sure what history had taught Dionysius for him to lay out such a claim. Perhaps he means if we observe carefully, history reveals the prevalent thinking of the day that defines a people. The Roman is not claiming he has himself attained understanding but he is telling us he has noticed a process that reveals the value of history. Perhaps Dionysius means to suggest careful observance of history reveals the essential questions that all men must answer.

And what comes next in the living history of the Grand Lodge of Canada?

The Grand Lodge is now 157 years old and in the process of writing history for future generations. In hindsight, the concession to add (in the Province of Ontario) which is how we know it today, was reasonable and showed an awareness that freemasonry in Canada needed to move into the future with a broad, shared and firm national foundation. And I would argue it has succeeded in that regard.

We can well claim to be the Oldest Fraternal Order in the World. Was there a masonic ***big bang***? If only we had evidence of a single

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9. Freemasonry: The Reality. Tobias Churton. Lewis Masonic 2009, pg. 63

10. *ibid* pg 249

starting point, we wouldn't have the gentlemanly speculation we have to this day which is exactly the way it must be. That is one more intriguing aspect of freemasonry that defines the uniqueness of this fraternity.

History seems to show us that the expanse of freemasonry gained traction in a number of locations; at the Lodge of St. Mary's, Edinburgh where minutes go back to 1599; even older at Aitcheson's Haven 1598.<sup>9</sup> In our imaginations, we see rows of benches in make-shift lodge rooms. We reflect on the effects of early craft guilds, organized to preserve the integrity of knowledge and workmanship in a simpler more dangerous time. We leap easily from 16<sup>th</sup>, 17<sup>th</sup> to 18<sup>th</sup> century when the advantages of standardized ritual gave birth to regular freemasonry. From small groups at the beginning, until today with approximately 5,000,000 freemasons around the world, insuring the survival of the masonic species we remain linked by an uninterrupted history.

We might step through the centuries but we need to acknowledge individuals who helped us get where we are today. Like William Schaw, one of the more influential builders of the Craft, an advisor to King James VI of Scotland (James I of England from 1603) he took the work seriously, especially regarding the interests of stonemasons and "fine architecture in general".<sup>10</sup>

## **Where Have the Builders Gone?**

If major decisions were simple, they wouldn't be major at all and we'd all be geniuses. It would probably feel like Christmas every day. What would the world be like if each day lead to sustainable growth? Would we recognize achievement as we do today? If everyday were Christmas, if success were guaranteed it would loose all meaning. It is fortunate we will never know, because we collectively seem so eager to find barriers, distractions and all manner of reasoning to ensure discoveries are delayed as long as possible. Fortunate for us, disappointment is freely available and that is the necessary spark that pushes us forward to attempt the impossible.

What can history teach that allows us to make right choices. If we timidly turn away from our responsibility, others step forward. Generation by generation, we continually discover, reason and act. Even though major work involves repeated trial and error, each effort takes us one step closer to the solution.

It is not wrong minded to expect success on the first try, but it is perhaps fanciful and grandly naïve to apply that level of reasoning to the serious challenges of life.

We measure success by outcomes not how many failings occurred to get us there. This poses interesting questions for us collectively; should an understanding of the scientific method, trial—error—trial be part of our masonic discussion? We make mistakes but we have a choice to either learn from them or move ahead, or believing we have failed comes to a stop.

Are we all asking where the builders have gone? They remain among us.

It would be unfair and even dishonest to claim the past 90 years of freemasonry in Upper Canada had been a period of decline when it has actually been a period of change.

When we were new to the Dominion, we blazed trails and developed settlements. The entire province was rural. Then we did what all good men do; we set about connecting with our neighbours by visiting. Today many original rural communities have shrunk. Cities offered more opportunity then as they do today and became a choice of lifestyle. But freemasons even today still extend the hospitality to neighbour and a visiting stranger alike. Transportation and communication allow us to connect despite miles between us, in a most close, familiar way. It is no longer the chore it once was. And now...

How do we progress purposefully? At least we deserve the hint. It

occurs to me, we have dealt with the tasks of expansion. Lodges are sometimes abundant but always adequate. Our hospitality is the stuff of legends. And now we explore the next horizon — the ways and means to improve the masonic experience as we move from expansion to evolution of the Craft.

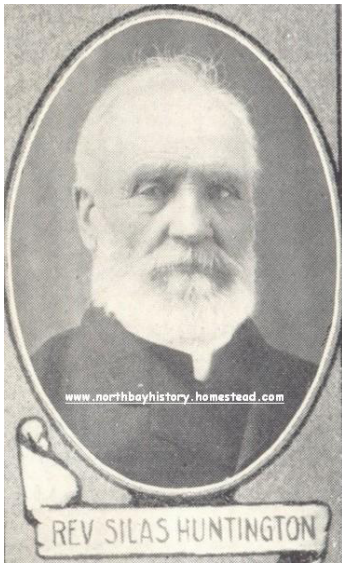
***Experience does not ever err, its is  
only your judgment that errs  
In promising itself results which are not  
caused by your experiments  
—Leonardo Da Vince (c. 1510)***



# Nipissing Lodge 420 and Its First Master, Reverend Silas Huntington

W. Bro. Jacques C. Lacourse

*Date: October 13, 2012*



We start off our journey today by understanding how important the Huntington family is, not only to the members of Nipissing Lodge #420, but also in North America. The Huntington family is one of the most wide-spread in America and is one of the few that maintains complete records of each generation. In fact, the family has their own genealogist who has been able to trace the clan as far back as 1460. This is quite amazing since this is 32 years prior to Christopher Columbus discovering America. Silas James Adams Huntington III, the center of this paper was of the 8<sup>th</sup> generation.

Silas was born Feb 19, 1829 at Kempville, Upper Canada and was the eighth and last child of Silas Huntington II and Mary Adams. Silas II was a physician in the village. Silas' parents were of loyalist decent but he converted to Christianity as a youth. His exploits as a young man are not very well documented, but we do know that he was commissioned as a "Lay Preacher" in 1850, at 20 years old, and four years later, without any formal training, was ordained in the Methodist Church. It can be reasonably assumed that he must have been quite active in the class-meetings of his home town.

Class-meetings were the forerunner of an organized congregation and were the mainstay of the early church. It can also be reasonably devised that skills and attributes that he demonstrated later on in his life on his missions, such as his natural leadership, charisma, and sense of adventure, can only have been developed with much practice as an adolescent. He was an avid outdoorsman and canoeist, and his strength would serve him well as a pioneer in the North. Silas served the church for 55 years up until his death in 1905.

When the Canadian Pacific Railway Company agreed to take on the challenge of opening a rail line from Coast to Coast, the Methodist Church thought that it would be a good thing to have missionaries accompany the railway workmen and help establish settlements along the way. Silas was one of the forerunners of this movement and he was perfectly suited to the task. Not only did he have the necessary skills for life in the wilderness but he was also fluent in English, French, and two dialects of Ojibwa. As he followed the spread of the railway west, he would visit the hundreds of settlements, camps and First Nations communities spreading the ministry.

The Methodist church's custom was to leave a worker in a charge for, at most, 4 years and it wasn't uncommon for their terms to be quite a bit less than that. During the 55 years of his ministry, he held 14 appointments in Ontario and Quebec as well as in the region of the Bay of Quinte. His first charge was a new mission field at Clarendon and Onslow in the Province of Quebec. In 1854 he was moved to the Gatineau charge and then in 1856 was appointed to a well-established centre of Aylmer. In 1858 he moved to Smith's Falls and did a three year term. It was here in Smith's Falls that Silas joins the Masonic Order.

In 1882 he came to the mission of Mattawa which had a meagre total membership of 13 people. During his two years in Mattawa, he explored the many rivers and lakes and visited the numerous lumber camps and the budding communities in that area.

The railroad was expected to follow the shores of Lake Nipissing and once it did, Silas knew that a community of considerable size would be established there. By 1884, the railroad had reached North Bay and Silas was there to start a mission. From that time on, he considered this town home even though his work would take him farther west. While in North Bay, he organized a thriving congregation of 30 members. He took in all of the territory between Mattawa and Shreiber and some distance towards Sault Ste. Marie. In 1899, Silas served as chair of the Sudbury and Nipissing districts of the Methodist Church, that had been setup in 1890, all the while overseeing the development of churches as far west as Schreiber and others on the north shore of Lake Huron. The church that was established here in North Bay is now known as the Trinity United Church.

Silas married three times. He married his first wife, Elizabeth Stewart around the same time as he was ordained. According to the family Bible, they were married June 21, 1854 in Saint-André-East, Lower Canada. Together, they had 5 sons.

Their first two sons, Silas James born 1855, and Hugh Stewart born 1856, both died in infancy. Samuel Adams, born in 1859, trained at the Royal Military College in Kingston and opened the first Hardware store in North Bay. His fourth son, John Wesley, was born in 1860. Stewart, born 1861, established the Nipissing Times which was North Bay's first newspaper. Stewart had three sons. One of which, W. Bro. Percy Adams, served as Master of Nipissing Lodge #420 in 1942; 55 years after his grandfather.

Elizabeth died on June 8, 1891, at the age of 64. This was just before their 37<sup>th</sup> anniversary. She is buried in the Huntington plot in Vankleek Hill, situated in the lower Ottawa valley.

On October 27, 1891, only 141 days after the death of his first wife, Silas married Harriet Emmeline Agar in McKim Township, Ontario and stayed with her until her death in 1895.

His third and final marriage was at the end of 1895, when he took the hand of Annie Isabella Anderson of Sault Ste. Marie. On August 3, 1905, Silas succumbed to typhoid fever in North Bay. Annie survived her husband by only a few months and was buried next to him in the Union Cemetery, North Bay.

Huntington University in Sudbury is named after Reverend Silas Huntington. The following is the forward to the booklet, 'The Apostle to the North' as found in the Research Paper 'Silas Huntington' by J. L. Runnalls and J. W. Pilgrim:

"Huntington is a name which men of the north may speak with pride, yet Silas Huntington was not a proud man. He was first a man of God, second a pioneer. He brought his belief to a primitive land and founded here a tradition of Christian progress upon a sense of responsibility to his Church and to his fellow man."

"Huntington University is founded on the same tradition. Just as Silas Huntington filled a need for Christian teaching in the primitive communities of the north, so the institution which bears his name is established in the service of God, and the young men and women of the cities and towns which are those same communities."

"A university had been foreseen for Northern Ontario in 1914, by Jesuit Fathers who included such powers in their charter for 'Le College du Sacre-Coeur'. In 1957 these powers were implemented in the University of Sudbury."

"Meantime in the mind of Rev. E. S. Lautenslager, Minister of St. Andrew's United Church, Sudbury, and others, a plan for a federated non-denomina-

tional university was developing in the conviction that true education involves the whole man and is the responsibility of the Church as well as the State. In 1958, the Northern Ontario University Association was formed with the aim 'to found and support Northern Ontario, and institution of learning on the university level', United Church and/or Protestant in foundation and control or at least a Protestant college in a federated university."

Already at this stage, it had been agreed, following a hint in Dr. J. C. Cochrane's 'Trails and Tales of the Northland', that such a United Church university or college, if it were achieved, would in its name memorialize a great Christian missionary in Northern Ontario, the Reverend Silas Huntington.

In due time, the Northern Ontario University Association was able to implement its plans. The Church pledged \$1,000,000. At the same time conversations took place with other Church bodies such as the Algoma Diocese of the Anglican Church and the Sault Ste. Marie Diocese of the Roman Catholic Church. It was agreed to found the Laurentian University of Sudbury and for each church group to have its own federated university within the whole. So in September 1960, Huntington University opened its doors to thirty seven students. Growth was steady and today, it has made a name for itself through that part of Northern Ontario in which it serves.

Silas was not only instrumental in spreading the ministry of the early Methodist Church but he was also instrumental in establishing Freemasonry in the North. We will now look at his achievements within the Craft.

While stationed in Smith's Falls, between 1858 and 1861, Silas applied for Membership by Initiation in St. Francis Lodge No. 24. St. Francis Lodge can trace its origins back to 1839 but only records from 1858 and after have survived. These records show that he was

Initiated April 2, Passed May 3 and Raised June 7, all in 1860. His Grand Lodge certificate is number 1687.

On September 9, 1862, he affiliated with the Renfrew Lodge #122 and was on their register as #42. Another 2 years passed and another move was imminent. This time, there was no lodge for Silas to affiliate with. Shortly thereafter, April 16, 1866, he was suspended from Renfrew Lodge for non-payment of dues. For the next 21 years, he remained inactive.

One interesting side bar is that Silas was in Mattawa in 1884 during which the petition was sent to Grand Lodge with the dispensation being granted for the formation of Mattawa Lodge #405, although there is no evidence to prove that he was involved in their organization at that time. However, with the establishment of the Village of North Bay and the large number of Freemasons present, the commencement of a lodge for that area was desired. Several meetings were held during 1886 and 1887 centering on this idea. An old issue of 420's by-laws states the following:

“In 1887, a number of gentlemen who were citizens of the Village of North Bay, Nipissing District, and who belonged to the Masonic Craft, desired to form a Lodge of A. F. and A. M., in North Bay. Reverend Silas Huntington, who was then stationed in the Village as Pastor of the Methodist Church, was a leading spirit in the movement and later in the year he and others petitioned the Grand Lodge of Canada for a Dispensation to make, pass, and raise Freemasons in a Lodge to be called “Nipissing Lodge”.”

In order for Silas to be able to be a Charter member of this lodge, he had to bring his membership into good standing. So on September 5, 1887, he was reinstated into Renfrew Lodge #122. He then demitted soon after.

The petition to Grand Lodge for the dispensation to form Nipissing Lodge #420 in North Bay saw 31 names with such notables as John Ferguson, Silas Huntington, John Cormack, Archie McMurchy, James Lomax, E. C. Cross and William McDonald being the most prominent. 12 of the 31 petitioners were also members of Mattawa Lodge #405. On the petition, Bro. Silas Huntington was listed as the proposed Worshipful Master even though he had never been Installed as Master nor had he served as Warden. Henry Robertson, Grand Master of the Most Honourable Fraternity of Ancient Free and Accepted Masons of Canada in the Province of Ontario granted the dispensation to form a Craft Lodge in the Village of North Bay on November 21, 1887. The Lodge was to meet the Thursday on or before the full moon of every month. The first meeting of Nipissing Lodge UD was held on November 29, 1887 with 31 members in attendance. The first officers of the Lodge were Bro. Silas Huntington as Master, Bro. John Cormack as Senior Warden and Bro. William Burgess as Junior Warden. Silas' son Samuel Adams was appointed to the office of Senior Deacon. Grand Lodge met in July 1888 where it was issued a Warrant dated July 18 of that year.

On July 1<sup>st</sup>, 1887, Silas was appointed to the new frontier town of Sudbury for a new mission. After contemplating the effect his move would have on the Lodge, Silas resigned his position as Master on May 10, 1888, just prior to the Lodge being presented their Charter and W. Bro. Cross took over the Master's Chair. Silas' name, as being the Charter Worshipful Master, on the petition on file at Grand Lodge, was scratched out and the name of Edward C. Cross inserted in its place. However, since Nipissing Lodge's minutes of the first meeting, where Silas presided as Worshipful Master cannot be changed, the members consider Silas to have been their first Master.

During his time in Sudbury, Silas became active in the movement to establish another lodge. Silas' name can be found as the 9<sup>th</sup> name on the petition. Nickel Lodge #427 was given dispensation October 13, 1891 and the Warrant was issued July 20, 1892. Due to his numerous duties with the Church and the considerable time spent out of

town, Silas chose not to become an Officer. He demitted from Nickel Lodge #427 on May 1, 1898 when he returned to live in North Bay.

From 1887 until his death, Silas maintained his membership in Nipissing Lodge #420. In 1892, Silas was made an Honourary Member of Nipissing #420 “in recognition of valuable services rendered to the Lodge”. In 1898, he was elected Chaplain, a position he retained until 1905 when he passed away.

Silas also took an interest in the only body in the North working the higher degrees. He applied for membership in St. John’s Chapter #103 and was Initiated on July 11, 1894. His number on the Register is #16. He was elected to Chaplain for the Chapter from 1895 to 1898, served as Scribe Ezra for one year and returned to Chaplain from 1901 to 1902.

Silas’ aforementioned grandson, Percy, became Master of Nipissing Lodge #420 in 1942. Four years later, in 1946, he was appointed Assistant Grand Organist and in 1953 served as District Deputy Grand Master for the Nipissing East District.

As you have heard brethren the name of Silas Huntington is one that will long remain a name to be remembered in the north by Masons and non-Masons alike. In fact we are here celebrating 125 years and Nickel Lodge isn’t far behind. Indeed a legacy that anyone of us can be proud of and honoured to be a part.

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Passed to the Grand Lodge Above  
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### **DAVIES, Thomas Roy**

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November 20, 2012

### **FOOTE, Frederick Stephen**

(Life Member)

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November 15, 2012

### **JANACEK, Joseph**

(1411)

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May 30, 2012

### **JONES, Harvey Edgar**

(58)

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### **KING, Brian William**

(1040)

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January 14, 2012

### **OUTRIDGE, Albert Leslie**

(1379)

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### **PIPER, Joel Charles**

(184)

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37

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### **SPENCE, Robert Roy**

(358)

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Passed to the Grand Lodge Above  
June 13, 2012

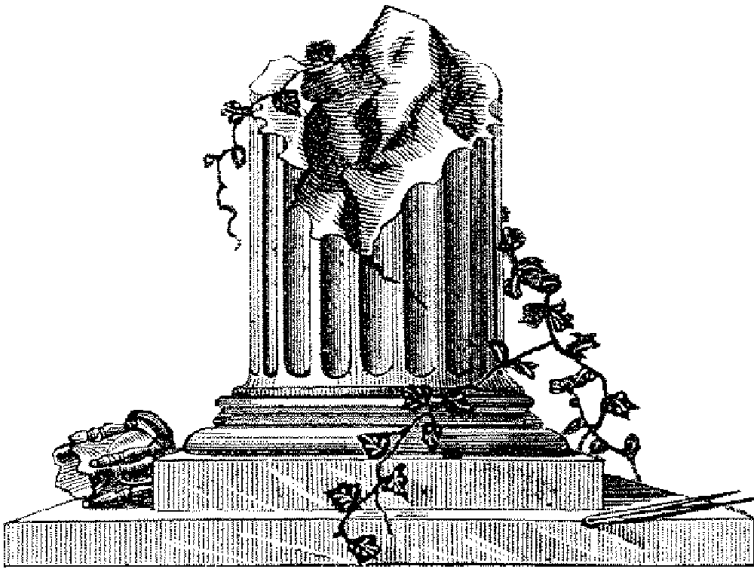
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( Life member )

Mississauga, Ontario

Member of University Lodge No.  
496

Passed to the Grand Lodge above  
April 5, 2012.



### HE WAS OUR FRIEND

*“His presence lingers on about the room.  
His footsteps echo still upon the floor.  
The brightness of his smiles dispels the gloom.  
Though he has slipped away, and closed the door.  
So biding here today I feel I know,  
Which way his fading footsteps wend;  
A little time, then the way I shall go.  
The working tools have fallen from his grasp,  
The journey ended for his weary feet,  
Death holds his tired hand in gentle clasp;  
His work is done; his temple is complete.”*